PRICE TWOPENCE. 3s. per annum post free.

The Non-Subscribing Presbyterian.

No. 256. NOVEMBER, 1928.

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Wayside Gatherings.

Three Causes Have Produced Rational Beings :

Divine love possessed of perfect knowledge ;

Divine wisdom knowing all possible means ;

And Divine Power by the joint Will of Divine Love and Divine Wisdom.

WELSH DRUIDISM.

" Thus Saith Zarathustra !

Thus willeth the tribe of noble souls ! they wish not to have anything for nothing, least of all, life.

Whoever is of the mob, will live for nothing. But we others unto whom life gave itself,—we are ever wondering what we shall best give in return !

And verily this is a noble speech, that saith, what we are promised by life, ' we shall keep unto life ! '

One shall not wish to enjoy oneself where one doth not give enjoyment. And —one shall not wish to enjoy oneself !

For enjoyment and innocence are the most bashful things. Neither liketh to be sought. One shall **have** them. But rather than for them, one shall rather seek for guilt and pain ! "—FRIEDRICH NIETZSCHE.

" Personally, I like thoughts which start me on a train of thinking for myself, leading me never mind where. . . . I like stabbing thoughts, nothing heavy, ponderous, complicated, intricate, but sharp, arresting, compelling, tabloid. For example, I like Henry Ford's : " The man who is too set to change is dead already. The funeral is a mere detail." That is a hammer-blow thought. It leaves you breathless for the moment, but when you get your second wind it leaves you tremendously exhilarated. There's nothing more to be said. They are **dead.** The funeral ? Oh, well ! Any time."—RT. REV. DR. ARUNDALE.

If you are looking for your reward **here** I may warn you of the apostle's words, " If in this life only we have hope, we are of all men amost miserable " : because other men get their reward ; even the Pharisee gets his : " Verily, I say unto you, they have their reward," but we have none here. To be despised and rejected of men is the Christian's lot. Among his fellow-Christians he will not always stand in good repute. It is not unmitigated kindness nor unmingled love that we receive even from the saints. I will tell you if you look for your reward to Christ s bride herself you will miss it ; if you expect to receive your crown from the hand even of your brethren in the ministry who know your labours, and who ought to sympathise with your trials, you will be mistaken. " When the King shall come in His glory," then is your time of recompense ; but not to-day, nor to-morrow, nor at any time in this world.

" That starry crown is all too weighty for an angel's hand to bring, and the benediction all too sweet to be pronounced, even by seraphic lips. The King Himself must say, " Well done, good and faithful servant." What say you to this, my dear brother ? You have felt a temptation to look to God's servants, to the approbation of the minister, to the kindly look of parents, to the word of commendation from your fellow worker ; all these you value, and I do not blame you ; but these may fail you, and therefore never consider them as being **the** reward. '—SPURGEON.

Notes of the Month.

The Coming Winter.

As the holiday season has come to an end we may look forward with confidence to the various activities which await individual congregations in our Church connection.

We rejoice that one of our prominent pulpits has been worthily filled to the satisfaction of the members—a settlement which promises much encouragement for good things to happen in the near future. Favourable auguries indicate that matters are shaping on right lines.

On the 10th of October the Ordination of the Rev. J. H. Ewbank, B.A., B.D., to the ministry of Mountpottinger Unitarian Church, marks a gap filled up in our ministerial ranks. The Ordination service was of an inspiring nature conducted in the presence of a large and appreciative audience. We congratulate the Rev. J. H. Ewbank on the success of the service and his introduction to the Christian ministry in our midst. Our whole church connection will wish him and Mrs. Ewbank a happy, successful and fruitful time among us. At the same time we congratulate the members of Mountpottinger Church on a happy issue to a somewhat protracted vacancy. Especially do we felicitate the indefatigable Treasurer, Mr. E. R. Jackson on whose stalwart shoulders the bulk of the anxiety of maintaining services in Church and Sunday School mainly rested. His efficiency as a valued official is beyond all praise, and in this all who have experienced his worth will agree.

We thus recognise that the prospects for the coming Winter are more favourable for the activities before the congregations than they have been for a considerable time past. Ministerial changes and illnesses of prominent ministers have caused anxiety, and two ministers are still invalids. We refer, first and foremost, to the long continued ill-health of the popular and successful minister of York Street Congregation, who is still away seeking health and vigour in Switzerland. After him the Rev. J. A. Kelly, usually strenuous and active in all good works, broke down in health, necessitating his absence from his pulpit since early in July. We trust that these two active workers will soon be restored to their wonted place in the vineyard where the labourers are not too plentiful. We heartily congratulate the members of York street on the vigour and freshness with which they have maintained the interests of their church under trying circumstances. It speaks well of their courage and resourcefulness in the enforced absence of their faithful shepherd. It is encouraging to note that Rev. J. A. Kelly's serious indisposition has taken a favourable turn. His many friends will look forward with hope and confidence to the resumption of his many activities on behalf of our church generally.

In many directions the auspices are favourable to renewed consecration on behalf of the work to which our church is pledged. The world in its many grossly material aspects is very much in the affections of a number of people, especially in its economic and pleasure seeking phases. May those among us who enjoy health and vigour, both ministers and laymen, put our manhood into the glorious task of causing the Christian spirit of love and service to shine more and more in our various spheres that it may be observed and taken to heart by all who come in contact with it.

"An Insult to God."

Some beautiful and moving things were said at the Church Congress now concluded, but for many of us their effectiveness was destroyed by the failure to face the vital issue so dramatically raised in anticipation as to the obligation to veracity in matters of theology. The speakers, indeed, seemed strangely unconscious of any such issue. It is for us Non-subscribing Christians to bring them to the realisation of it. In that we shall have many doughty allies—not so strangely as it may seem—among the Roman Catholics. No one could have put the matter more trenchantly to them than did the Jesuit Father, Francis Woodlock, while yet they were in session.

"The Catholic Church (he said) believes that outwardly to recite the Creed while inwardly rejecting its articles is a shocking insult to Almighty God....As a Jesuit I am presumably acquainted with casuistry, but I cannot see on what moral principle the apparent falsehood involved in the words "I believe" on such lips (as those of the Anglican Modernists) can be justified. Had the Catholic English martyrs known, and had their consciences been able to approve, the ethics of Anglican Modernists, they might have recited the Oath of Supremacy glibly and with a mental reservation, as do these Anglicans in their recital of the Creed. But Catholic morality

forbade such dishonesty, and they preferred to die at Tyburn as martyrs of truth."

From " The Inquirer," Oct. 13th.

Townsend Mission.

Will our friends kindly take special note of these meetings from 16th November to 6th December, when Rev. C. W. Townsend will visit Ulster.

The great United Service will be held in Ulster Hall, on Sunday, 25th November, at 7 o'clock, when Revs. C. W. Townsend and R. Nicol Cross will speak.

Arrangements are being made for visits to country congregations, Larne 17th, 18th and 13th November ; Newry 1st and 3rd December. In Belfast Rev. C. A. Townsend will conduct Meetings in First Presbyterian Church from 25th to 30th November ; York street, 24th November and Sunday morning 25th November. Please let all our people make a united effort to have a series of successful meetings.

Dedication of the Agnes Montgomery Memorial Organ.

Notes from Dedication address by Rev. Sydney P. Whitehouse, in All Souls' Church, Elmwood Avenue, on Sunday morning, 23rd September, 1928.

To-day marks the beginning of a new chapter in the long and important history of the Second Congregation, Belfast. The old chapter ended on a note of gloom and sorrow. It had to record the dismantling and removal of an organ that had led the congregation in Divine worship for over 120 years. The new chapter opens on a note of joy and thanksgiving. It has to record the installation of a new organ and its dedication to God's service.

This congregation is justifiably proud of the splendid instrument that is to be dedicated to the Glory of God but it is even more proud of the late John Montgomery, the man who made it possible.

He was the living embodiment of many of the distinctively Christian virtues which liberal christianity stand for and which it is always trying to inculcate.

He never left his religion behind in his pew along with his hymn book and prayer book, but took it out with him for use in the mill, the office, the street and the home.

John Montgomery represents a type of man that is all too rare, a man who can love God with all the heart, soul, strength and mind, without shouting about it from street corners, who can love his neighbour as himself without advertising it, who can give his alms in secret and do his best to keep the matter secret—in short a man who does good by stealth and blushes to find it fame.

Such a life can never be correctly valued and fully appreciated until after its earthly course is finished and this is now being forcibly impressed upon us.

Those of us who are closely connected with this church are beginning to realise how much poorer in every way we would have been without the loyal and enthusiastic support of John Montgomery.

The building of Rosemary Hall which has proved such a useful and valuable asset to this church, will for ever be associated with his name.

He was the dominating personality of a very small minority who, in the face of fierce opposition, insisted on the hall being built even at the cost of personal sacrifice. Appropriately enough, owing to the kindness of one of our members, an oil painting of John Montgomery by Wm. Connor the well-known Belfast artist, now hangs in the Committee room of the hall. The painting could not have found a more fitting home.

His association with our liberal christian movement has been a long and honourable one, as in the case of his 60 years' association with the linen trade of Belfast, and his long association with the Masonic Order. The same sterling qualities showed themselves in all these spheres of activity.

His bequest of this beautiful instrument could not have been more appropriate. He was keenly interested in church music. In the year 1862 he became the first organist in the Comber Old Meeting House and right up until the time of his death his interest in church music never waned.

The organ is not a memorial to himself but to his daughter whose death he felt very keenly. John Montgomery will need no memorial so long as one stone remains on another in this church. This structure which he did so much to erect and maintain, will always remain a memorial to him.

The organ, at his request, has been erected to the memory of his daughter, Agnes Montgomery, a life member of this church and for many years a member of the choir. Its sweet tones are to speak in her name. They cannot do this however, without also speaking in the name of her father, so closely were the two bound together by the ties of love and affection.

Every time the organ speaks it will tell of a father's great love for his daughter, of a musician's devotion to church music and of a worshipper's desire to have a musical instrument of joy and beauty in the House of God in which he regularly worshipped for so many years. It will tell of the pain of an earthly parting and of the joy of erecting a beautiful instrument to the Glory of God, a striking illustration of the line " O joy that seekest me through pain," which occurs in John Montgomery's favourite hymn.

With regard to the organ itself it is unnecessary to say anything except that it is worthy of the man who bequeathed it and worthy of the building in which it has been erected. If it proves to be as good and reliable as its founder, we shall have reason to be doubly grateful to the giver of every good and perfect gift.

As we dedicate this organ to the Glory of God, we should also dedicate ourselves to the Glory of God, to His service and to the service of our fellow-beings.

We should remember, as John Montgomery remembered and by his actions showed that he remembered, that we are indebted to God for the wonderful gift of life, and remembering be prepared, humbly and reverently to—

" Give God back the life we owe,
That in His ocean's depths its flow,
May richer, fuller, be."

In the name of the Second Congregation, Belfast, I dedicate this Agnes Montgomery Memorial Organ to the Glory of God, to His service and to the service of man.
AMEN.

Ordination at Mountpottinger.

Rev. J. H. Ewbank, B.A., B.D., entered upon his duties as Minister on October 7th, when he preached to good congregations.

On the following Wednesday, October 10th, an Ordination Service was held by members of the Bangor Presbytery, commencing at 7 p.m., when the attendance was of very pleasing dimensions. Those taking part in the Service were Rev. A. Whitford, who opened with prayer and Scripture reading, followed by Rev. J. G. Davies who preached the Sermon and then Rev. A. Gordon, M.A., delivered an address on Presbyterian Church Government in a very lucid manner.

The questions to Minister and Congregation were put by Rev. D. J. Williams, and suitably answered by the Minister himself and Mr. H. Thomas, after which Rev. J. H. Ewbank made the following statement of his principles and objects in devoting himself to the Christian ministry.

A former minister of this church, the late Rev. J. J. Wright, speaking at my first installation service in Lancashire, some years ago, said " The work of the Christian ministry was never more difficult than it is to-day, but in was never more needed." He spoke out of a long experience in our ministry.

There are causes which make the work of the Christian ministry more difficult, as for instance, the intellectual unrest, the passing of old authorities, the moral confusion and the materialistic and sensational temper of our day. However, the same causes make the work of the Christian ministry more essential and more vital than ever.

Often we hear the remark that religion has lost its hold on the masses, that people have outgrown its use, that the need of religion becomes less and less. It is easy to exaggerate the difference between the people of to-day and the people of an earlier generation. The differences are all on the surface. In the deep things of the soul, there is scarcely any difference at all. Sorrow, remorse, anguish, pain, loss, death, are the same things for us as for them. We seek peace of mind and fulness of life as they did. The same religion will meet our needs as it did theirs. The soul of man cannot be satisfied with the husks of life. Sooner or later, men begin to be in want in the far country, and bethink themselves of the Father's house. Religion is an elementary need of the human soul. It has been so in all generations ; it is so to-day.

Our need of religion to-day is not less than it was in the past ; it is more urgent. As a nation we are more immersed in the absorbing affairs of every-day activities. We are more engrossed in the struggle for material things. All the greater is our need of the inspiration and invigoration of religion so that in quietness and confidence the things of the soul may have chief regard. " Come ye apart and rest awhile," said the world's greatest teacher. A nation in a sense is like an electric tram—entirely dependent on the power station. Religion is the nation's power station. All our secular, material life with its manifold

and feverish activities will of itself wither and perish, unless religion breathe into it the breath of life. True religion is the realisation of the soul, proclaiming that the soul of all improvement is the improvement of the soul.

Another object of religion, as I understand it, is to sustain a man's spirit when things go hard with him. It helps us to face this chequered life of ours, to ease its burdens. It helps us to breast the Hill Difficulty ; it gives courage to pass through the Valley of Humiliation ; it helps to prevent us selling our souls in Vanity Fair. To people stricken with sorrow, plagued by trouble, oppressed by a sense of failure, well-nigh beaten in the fight—nothing can do so much for them as religion. The literature of Christendom bears eloquent witness to the value of religion in this respect.

Again, religion exalts the individual life. In religion we find the greatest respect and reverence for the sacredness and immortal value of every individual soul. It matters not whether we be rich or poor, learned or ignorant, healthy or diseased, white, black, brown, or yellow, according to the teaching of religion, we all come from God, and share the same nature and destiny. Industrially and ordinarily no man is indispensable, and the swiftness with which even the greatest are "done without and forgotten" is one of the ironies of the cynic. Religion gives to man a deeper significance. He is an immortal soul of infinite value. That is why though ninety-nine be safe at home, the Divine Shepherd must have the one that has strayed. No one is worthless in the flock. No where else do we find the same value placed on life as we find in religion.

Genuine religion will give a man the utmost concern for the welfare of others. Because religion helps us to realise that we are the Children of God, it also carries with it the realisation that all other people are the Children of God. Let this idea become a conviction and it will have far-reaching applications, both in the treatment of ourselves, and of other people. It would change our lives, and the lives of our fellowmen.

In the Christian religion these ways are fundamental, and in my judgment, no other religious system conveys the same profound appreciation of the individual life. The eternal value of each human life is one of the deepest notes in Christianity.

I know that Christianity is not always understood in this way, but that is because it has been obscured by other matters. It seems to me that one of the chief objects of the Christian ministry of our time is to simplify Christianity, to put first things first, to bring religion from the by-ways to the high-ways—to apply it to life. In this task our own group of churches can lead the way. They are free to grow, to change, to advance. In our free churches all questions relating to God and life may be discussed freely and frankly, without partizanship, and without dogmatic prejudice. The glory of our church is its freedom. The minister does not make religion for other people. He simply gives his own thoughts and experiences and invites his people to arrive at their own conclusions. If they differ from what he has to say, so much the better. In our order of churches, the minister is neither a little pope, who dictates everything, nor is he the slave of any system, but a fellow-worker with his people for Christianity and the Kingdom of God. This was followed by the Ordination Prayer by Rev. J. J. Magill, B.A., after which came the laying on hands in which members of the other Presbyteries participated by invitation of their Bangor brethren.

The charge to Minister and Congregation was in the hands of Rev. J. Barron, and following the closing hymn the Benediction pronounced by Rev. J. H. Ewbank, brought the service to a close.

The Choir was in attendance under the direction of Mr. H. Shepherd and the singing of four hymns was an added feature of the proceedings. Following the service light refreshments were served in the schoolroom under the able direction of members of the Women's League.

Further to the news contained in our last issue as to Dr. Munn's health, we have now to report that he has left Belfast en route for Australia, his medical advisers having recommended a long sea voyage. He anticipates being home in about 6 months' time.

The Passing of Mrs. Miller.

It is with deep regret that we record the passing of Mrs. Miller. After a long illness, not only patiently, but even cheerfully borne, she passed away on Friday morning, September 14th. She will be sadly missed at All Souls'. No one ever appealed in vain for her help and no social gathering was complete without her cheery presence. Her circle of friends was very wide and included many members and some ministers of our other churches. The unusually large gathering at the funeral was a striking testimony to her popularity. "For they rest from their labours and their works do follow them."

Correspondence.

[The Editor is not responsible for the opinions expressed by correspondents.]

THE NON-SUBSCRIBING PRESBYTERIAN.

Sir,

It is gratifying that the suggestion that congregations should make themselves responsible for at least One Pound each, per annum, towards the subsidy necessary for carrying on the magazine, whose existence is so vital to our Church in Ireland, has met with some response. But everyone of the congregations should respond. A congregation must be poverty-stricken indeed, which cannot afford a Pound a year—fourpence halfpenny a week!

Now it can be done, and should be done. Let there be more heartiness and goodwill in the work, and then there will be more life and keenness in the Church.

"Glory in the Church throughout all ages, Amen."

Ballyhemlin. JOHN BARRON.

Silent Meetings.

Sir,

A minister of one of our congregations was leaving to take up a charge elsewhere. As the congregation was constituted on a very broad Christian basis, others besides Unitarians belonged to it, and were recognised as having an equal right to be there; among these was a Quaker family, the head of which was a member of the Committee. The minister in talking over with him as to what was to be done during the interim, suggested that if ever there was a difficulty about getting a preacher, then just simply to hold a Quaker Meeting. Were this principle adopted, and if congregations understood the power of silence, and the witness of the Spirit with our spirits, it would come as a revelation, that the Inner Light might be more illuminating than the spoken word, perhaps imperfectly delivered. If the preacher, by some accident is not present, God is present, and after all He is the real Teacher.

ULLIN.

WANTED.—Cuttings of Coloured materials, Cretonne, Linen, or Print, for Patchwork Quilts. Reasonable price paid.—MRS. E. R. JACKSON, Secretary of Belfast Domestic Mission, 304 RAVENHILL ROAD, BELFAST.

WANTED.—Reports of the Belfast Domestic Mission between the years 1903 and 1918.—MRS E. R. JACKSON, 304 RAVENHILL ROAD, BELFAST.

St. Michael and all Angels.

The link between Northern Ireland and Scotland is a very strong one. The late Sir John Byers, who was a keen student of dialects remarked, that the Scotch of County Antrim were the Scotch of Allen Ramsay,—Edinburgh Scotch, and the Scotch of County Down, that of Robert Burns,—Ayrshire Scotch, due to two different emigrations. Sir John Campbell has shown how the coming of the Scotch to Ireland, was only a return to the land of their forefathers, who went to Scotland, giving that country its name, for it was Ireland that used to be called Scotland.

The happiest of all Scotch festivals, no doubt is Hallowe'en. A great night that is for the youngsters, plenty of apples and nuts, and games, and laughter and frolic, and why not? Is it not the evening of the Festival of the Angels, and in November is the Festival of All Saints and the next the Festival of All Souls,—three great days, when the seen and the unseen come very near together, for millions are thinking of what these festivals mean, from an inner point of view, and in some countries there are pretty ceremonies connected with them, as for example, on All Souls' evening placing lighted candles on the graves of those who during the year have departed, "The night falleth: and darkness covereth the earth, but, Thy candle, O Lord, shineth upon my head. Thou hast brought us out of darkness, and out of the shadow of death: yea, the darkness is no darkness with Thee, but the night is as clear as the day, the darkness and the light to Thee are both alike." Is not that a beautiful thought to associate with the dear ones who have passed within the veil? The Feast of the Angels is naturally joyous, it is a time of praise to God for the great glory of His most holy angels, for their wonderful wisdom, their supreme strength, their radiant beauty and their resistless power used always and utterly in His service; truly a resplendent example.

Many passages there are in the Bible descriptive of these glorious beings. In the course of man's development the mind in its critical analytical aspect is to the fore at present, and this is well, for this is the day for it, when discoveries and inventions have to be made, and laboratories give increasing occupation, but, other times more peaceful and contemplative gave opportunity for imagination and faith, and visions and deep-

er thought. It is not the abundance of knowledge that saves us ; but faith and hope and love save us in the true sense, save us from the tyranny of the passing hour, of things temporal, by lifting us into the atmosphere of the eternal. Surely the rapture of last hours which some of us may have witnessed, when testimony was given of angelic presences, was a reality! We will defy the world and all its learned talk and maintain it was reality. If a human being can imagine such a glory, cannot God do so, and for Him to imagine it, is to create it.

Those who have given close study to the subject, as taught in the Scriptures, classify the various orders of angels and their qualities, after the following manner: "Cherubim excel in the splendour of knowledge, the Seraphim those most ardent in divine love, and the Thrones those which contemplate the glory and equity of the divine judgments." Dominions are supposed to regulate the activities and duties of the angels ; the Principalities preside over people's and provinces, and serve as great angelic rulers of the nations of the world ; Powers are a check on evil spirits ; Virtues have the gift of working miracles ; Archangels are sent as messengers in matters of high importance, as were Gabriel and Raphael.

From time immemorial the Church has chanted in the sacraments : "Therefore with Angels and Archangels, with Thrones, Dominations, Princedoms, Virtues, Powers, with Cherubim and Seraphim, and with all the company of heaven we laud and magnify Thy Glorious Name."

ULLIN.

Civility and Respect.

"The conversation with Dr. Davidson, was at the time of the last Lambeth Conference in 1921, when a committee of some twenty Bishops was appointed to inquire into the teachings of Spiritualism, Christian Science and Theosophy and report to the Conference. This Committee invited the Theosophical Society to depute representatives to meet them and give information, and I was one of three selected for this purpose. I happened to be on my feet answering questions about the Christian creed and trying to explain that it was capable of theosophical interpretation when Archbishop Davidson entered the Committee room and very soon joined in the discussion. The exact point of the discussion in which the Archbishop joined was in regard to the limits within which a mystical interpretation could legitimately be employed. I was trying to show that since all intelligent people must interpret such clauses of the Creed as those which teach of the ascension of the Lord to heaven and His session there at the right hand of the Father in a non-literal sense, therefore it was legitimate to interpret all the clauses, even those which deal with the supposed facts of the Lord's earthly life—the birth, death and resurrection—in a similar way. To this the Archbishop, so far as I remember, demurred. The point was rather a thorny one, for about that time two giants in Anglican theology, Bishop Gore and Dr. Sanday, had recently crossed swords on that very question, each being representative of a large and learned following on either side. But there was no sign of any odium theologicum at this particular gathering ; on the contrary the whole meeting, which must have lasted for from two to three hours, was conducted with the utmost dignity, courtesy and politeness. I do not think that I or my colleagues convinced either the Archbishop or any of the Bishops there assembled that a theosophical interpretation of the Christian Creed could conceivably be legitimate. At any rate the report which was issued some weeks later showed no signs of any such conviction ; but at least the report spoke, as we should expect from such a Committee, with civility and respect, if not with much sympathy, about the aims and objects of the Theosophical Society."

THE RT. REV. F. W. PIGGOTT, M.A.

Subsidy Fund.

The Treasurer announces with grateful thanks the following donations and promises, on behalf of the above fund :—

Rev. J. H. Bibby, for Ballee ..	£1	0	0
Mrs. E. Thompson ..	1	0	0
Crumlin Congregation ..	1	0	0
Greyabbey Congregation ..	1	0	0
Mrs. Magill, Warrenpoint ..	1	0	0
Ballyclare Collection ..	1	3	10

Further donations and promises are earnestly requested, and should be sent to Rev. G. J. Slipper, 7 Trevor Hill, Newry.

Reports.

Ballyclare.—Harvest Thanksgiving Services were held in the above church on Sunday, October 14th, conducted by the minister. The decorations as usual were most artistic and presented a very pleasing effect. Attendances at both services despite heavy rain were most gratifying. The special music rendered by the Choir, included the Anthems, "Joy in Harvest," and "When Thou hast gathered in Thy corn," the solo parts of which were rendered by Miss Horner and Mr. J. Harson most acceptably. The choir was under the leadership of Mrs. Moore, A.L.C.M., who gave a sympathetic interpretation of the solos "Thanksgiving," and "Nearer my God to Thee." To the members who kindly sent gifts of corn, fruit, flowers, foliage, etc., to those who gave themselves unsparingly to the work of decorating, to the organist, members of the Choir, and the friends who came to assist them, we extent our very sincere thanks.

* *

Ballyhemlin.—The Meeting House was filled on Sunday afternoon, October 7th, for the Harvest Thanksgiving. Notwithstanding the threatening rain, the majority of the congregation had come from great distances, and was representative of all denominations. The minister's subject was, "The Life was manifested." Miss M'Master, Organist of Glastry Methodist Meeting House, kindly gave her services. The decorations were under the supervision of Miss K. Anderson.

* *

Belfast : All Souls' Church.—Lack of space presents a detailed description of our splendid new Organ, built by the John Compton Organ Co., Ltd., London. However a few of the many interesting features are here given. It is placed out of sight of the congregation and therefore needs no ornamental casework or dummy pipes to conceal it. This is the most important difference between our new organ and the vast majority of church organs. The pipes are enclosed in concrete chambers built in the organ loft. One great advantage is that they do not need cleaning so often as pipes exposed to dust. The sound escapes from the concrete chambers by means of shutters built on the roof and electrically operated from the console. The action is electric throughout, and all the mechanisms are operated by the organist sitting at a key-desk or console placed at the opposite side of the chancel, the only connection between the organ and the console being a thin flexible cable of electric wires running under the chancel. The specification is—Two manuals of sixty-one notes each and a pedal-board of thirty-two notes. A pedal organ of fifteen stops, one coupler and three "double touch" stops. A swell organ of eleven stops and a tremulant. Fifteen combination pistons, two balanced swell pedals, a balanced crescendo pedal operating all the stops of the pedal, great and swell organs in correct sequence according to their power, and eight ventil keys by which the wind supply can be instantly cut off from any or all of the principal parts of the organ.

* *

Belfast : York Street.—The Anniversary Services being over it is customary for our Church Guild to commence its activities for the ensuing winter session. On September 29th, the Guild opened with a social evening, and the Committee henceforth intend to have some programme, lecture or discussion for each meeting. They extend a hearty welcome to all friends, whether from town or country, to come and pass away a happy hour or so, at their Guild on any Saturday night. On the Sunday following our most successful Fifth Anniversary, the services were conducted by Mr. H. G. Calwell, B.A., Belfast, who did duty for Rev. John Begg, Larne. On the following Sunday October 7th, Mr. F. Robinson, Holywood, conducted the morning service, while Rev. V. A. Callow, Downpatrick, conducted the evening service. Their discourses were listened to, and much appreciated by large congregations. Grateful thanks are extended to these ministers and other friends who are assisting York Street, during the absence of their esteemed minister, Rev. A. L. Agnew, B.A.

* *

Clough.—Harvest Thanksgiving Services were held on Friday evening and Sunday, morning and evening, September 28th and 30th. The church was tastefully decorated by the ladies of the Congregation with corn, foliage, flowers, fruit and vegetables, and as usual, beautiful plants were kindly lent by George Allen, Esq., Mountpanther. The weather was perfect. The three services were well attended. The Rev. J. G. Davies, Comber, preached an eloquent sermon on "Sowing and Reaping," which was highly appreciated by all present. On Sunday, morning and evening, the services were conducted by the minister. Miss Rainey,

Belfast, a gifted soprano, sang three solos most effectively. The singing of the harvest hymns was hearty and inspiring. Miss J. Donnan, presided at the organ. The collection on Sunday evening was in aid of Down Infirmary.

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Downpatrick.—First Presbyterian Non-Subscribing Church services on Sunday, October 7th, conducted by Rev. A. M. Bell, of Ballyclare, were greatly enjoyed by congregations that were very large despite the boisterous inclement day. The subjects, in the morning, "Man does not live by bread alone," and in the evening, "The harvest of the World," were sympathetically treated. Led by an augmented choir, with Miss Mabel Dickson ably presiding at the organ, the usual hymns were sung inspiritingly, and the anthem, "The Lord is my Shepherd," was given in faultless style. In the evening Mr. T. W. Fairley's rendition of "How lovely are Thy dwellings" was worthy of the theme, and evoked a responsive chord in all hearts. Adorned with the fruits and flowers of field and garden, the hallowed old shrine was a scene of beauty. A special feature was a miniature corn stack, skilfully built, thatched and roped by a local "son of the soil." The general scheme was due to the guidance of Miss Jordan, assisted by a numerous band of helpers young and old. Hearty thanks are given to the friends of all denominations who contributed gifts for the decoration, and especially to those who so kindly assisted in the praise.

* *

Glenarm—Harvest Thanksgiving Services were held here on Sunday, 14th October, at 4 p.m., and also on Monday evening, 15th October, at 7 o'clock. The preacher on Sunday was the Moderator, Rev. W. G. Marsden, Ballycarry, who delivered a valuable discourse, in which he urged his hearers not to be over anxious for the morrow. Despite unfavourable weather on Sunday there was a good attendance and also on Monday evening, when the service was conducted by the Rev. J. A. Miskimmin, B.A., pastor loci. Hymns appropriate to the occasion and the anthems "Sing forth His Praise," were well rendered by the choir. Mrs. Leith presided at the organ. Miss Eva M'Mullan, Glenarm, sang with much acceptance, the solos "Nearer, my God to Thee," and "How lovely are Thy dwellings." The Meeting House was tastefully decorated by the ladies of the congregation and presented an attractive appearance.

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Antrim Presbytery.—This Presbytery met at Larne, on Thursday, October 4th, and although there were a few absentees, yet the Meeting was a good one. Succeeding the business of Presbytery, a short devotional service was conducted in the Church, by the Moderator, Rev. A. M. Bell, and an address delivered by Rev. John Begg. We had hoped to have the Rev. R. Nicol Cross, to deliver this address, but he was unfortunately prevented from being present on account of his having a cold. After the meeting all present assembled in the schoolroom, where tea was served by the lady members of the congregation.

* *

Holywood.—Successful Harvest Thanksgiving Services were held in the First Presbyterian Church on Sunday, October 7th., when the special preachers were in the morning, the Rev. R. Nicol Cross, M.A., of the First Presbyterian Church, Belfast, and in the evening, the Rev. W. H. T. Tilson, M.A., of Greyabbey, whose services were much appreciated. The interior of the church was beautifully decorated for the occasion, and special music was given by the choir, under the direction of the organist (Mr. W. J. Harvey). There were good attendances at both services, especially in the evening, when the building was filled. Thanks are due to all who contributed to the success of the festival, either by gifts of material for the decoration, in the work of decorating, or in augmenting the choir.

* *

Killinchy.—Harvest Thanksgiving Services were held on Sunday, October 7th, morning at noon, evening at 7 p.m. The church was tastefully decorated with the season's varied products. The young people vied with each other in displaying the beauty of nature's gifts, and thus succeeded in making a worthy offering in honour of Him who giveth all. In spite of cloudy weather the attendance on Sunday morning was a gratifying one and it was pleasant to see the church so well filled. Before evening service began there was a heavy down pour of rain which lasted practically all the evening, but inclement weather did not deter a great congregation, thanks to the friendly, neighbourly feeling that has prevailed for a number of years past. The Presbyterian Congregation closed their evening service in order to join with us in thanksgiving for the year's bounty. The choir sang hymns specially for the harvest and rendered an Anthem, entitled, "Our soul waiteth for the Lord." The services were conducted by the local minister, both morning and evening. On Monday night at 7-30, the Rev. Albert Whitford conducted the service and preached an appropriate and inspiring sermon. His efforts were much appreciated in spite of a bad cold, and thus a memorable festival came to a close being well sustained to the very end. The collections intended for the Church funds were in keeping with the idea of thanksgiving for bounties received.

* *

Larne and Kilwaughter.—On Tuesday, September 11th, a most enjoyable and successful "Autumn Fete," was held in the Schoolroom and grounds adjoining the church. The arrangements were entirely in the hands of the young people of the congregation, and with only a few weeks preparation they secured a most attractive event, including in their programme a Sale of Work, and a number of games and competitions. At 4 o'clock the proceedings were opened, this ceremony being very graciously performed by Miss Kinder. In extending a welcome to all, she also briefly referred to the purpose for which the Autumn Fete was being held, viz., to provide funds for the extensive renovations at present being carried out in the Meeting House premises, and she concluded by wishing success and satisfaction to everyone, whether buyers or sellers. On the invitation of Mr. Begg, a cordial vote of thanks was accorded to Miss Kinder, and a beautiful bouquet of flowers was presented to her at the hands of little Miss Doreen Esler. Sales were then proceeded with, and soon every department of the Fete was in full swing. Beautiful weather favoured the workers and made the work a real pleasure, and it became early evident that the financial result would be satisfactory. This proved to be the case, for well over £100 was counted at the end of the day. Our best thanks are due and gladly given to those who organised and carried out so excellently this Autumn Fete, and we wish our young people many successes of this kind. On Sunday, September 30th, Harvest Thanksgiving Services were held here, the preacher being the Rev. John Begg. The Church was most beautifully adorned with the fruits and flowers of Autumn, and large congregations attended both morning and evening. The praise was led by an augmented choir, and an anthem rendered, "We praise Thee, O Lord," Both morning and

evening Mrs. W. R. Drummond sang, and her fine voice was hard to advantage in that lovely solo, "Nearer my God to Thee." It was generally felt that this day had been a day of great blessing and much encouragement to our congregation.

* *

Moneyrea.—AN EXPERIMENT.—Sunday, September 16th, was "Full Attendance Day," at Moneyrea. The minister had expressed the desire that all who were connected with the congregation should gather together on that day for worship. The suggestion was enthusiastically taken up by the Church Committee, and by many regular members of the Congregation, and offers of cars were forthcoming to convey those who through age or infirmity were themselves unable to make the journey to Moneyrea. Visits were made to the homes and encouraging promises were received from many who had not been in the habit of turning their steps churchwards on the Sabbath. Considerable interest was evinced as to the success or otherwise of the experiment, and when the day dawned we were glad to know that we were to be favoured with ideal weather. So far, this was satisfactory. An hour before the service cars were despatched to various parts of the country and very soon we were to have the pleasure of meeting elderly folk who, for a considerable period, had not been able to attend their church. Old friends, from far and near were meeting each other again, and many warm greetings were exchanged among those who had not met for many years. Some were heard to speak of their association with the church extending over very long periods, recalling the ministries of the Rev. Harold Rylett, and Rev. David Thompson, and one elderly lady had distinct recollections of the Rev. Fletcher Blakely. As twelve o'clock approached we saw the occupants of the pews continually increasing and when the service commenced about 250 were present. It was an enheartening and inspiring sight, and it cheered our hearts to hear young and old join heartily in singing—

> Thou Gracious Power, whose mercy lends
> The light of home, the smile of friends,
> Our gathered flock Thine arms enfold
> As in the peaceful day of old.

At the commencement of his sermon the minister expressed his joy at seeing so many members present for worship—to look around the church and see so many seats occupied was a happy experience. He also thanked those who had worked so well to make the service a success. It was abundantly clear, he said, that there were very many in whose hearts there was a deep love for their church (may their tribe increase). Yet this was natural; that men and women should love the place where their parents and grandparents had gathered for worship was very human. God had made us that way. The sermon was based on Deuteronomy 33 : 27, "The Eternal God is Thy refuge, and underneath are the everlasting arms." Special music was rendered by the choir, and the solo "Nearer my God to Thee," was excellently rendered by Mr. Lindsay. of Belfast.

* *

Newry.—A large congregation attended the Harvest Thanksgiving Services held in the Newry Unitarian Church on Sunday, September 30th, morning and evening. The church which was charmingly decorated with fruit, flowers, and vegetables, presented a very beautiful appearance, while the character of the services was bright and enjoyable. The Pastor (the Rev. George J. Slipper) presided in the morning, and preached an able sermon from the text "The remnant of Judah shall take root downward and bear fruit upward," (Isaiah, chap. 37, verse 31). In the evening the special preacher was the Rev. V. Allen Callow, of Downpatrick, who preached from the text "We all do fade as a leaf" (Isaiah), and "The leaves of the trees shall be for the healing of the nations" (Revelations). Appropriate harvest hymns were sung at each service, and the singing, led by the choir, augmented by members of other Protestant churches in the town, was very enjoyable. At the evening service the Anthem "Serve the Lord with gladness," was sung, and Mrs. Morris greatly pleased in her splendid rendering of the solo "The Lord is My Light." Mrs. G. J. Slipper presided at the organ in her usual able manner. The following ladies and gentlemen assisted in the decoration of the Church, the Misses Warnock, Mrs. G. J. Slipper, Mrs. T. S. M'Kinstry, Miss Ina M'Combe. Mrs. J. Thompson, Mrs. C. Warnock, Mrs, Henning, Mrs. George M'Alpine, Miss Mitchell, Miss Hanna, Miss M'Cracken, and several of the Sunday School scholars. The proprietors of the Daisy Hill Nurseries kindly lent a beautiful selection of plants for decorative purposes. On the Monday evening the services were continued, when the special preacher was the Rev. R. Nicol

Cross, M.A. (of the Rosemary Street Church, Belfast). Collections at all the services were taken on behalf of Church expenses, and were larger than in previous years.

Unitarian Women's League.—The Ulster branch held their quarterly meeting on Saturday, September 22nd, in the Central Hall, Rosemary Street. A service was held in the First Church, Rosemary Street, previous to the meeting, conducted by Mrs. E. R. Jackson (Mountpottinger). Miss Brooke Herford, of London, the founder of the British League of Unitarian Women, addressed the meeting in the Central Hall. Miss Herford traced the progress of the League from the early days, twenty-one years ago, when in response to the desire of the British and Foreign Unitarian Association, two or three devoted women endeavoured to interest Unitarian women in England in the work of the American Alliance of Unitarian women and encouraged them to start a similar society. At the first annual meeting, fifteen branches were represented, mostly from London and the immediate neighbourhood and at the 21st annual meeting 164 Branches sent reports, representing 4,652 members, from all parts of England, Scotland, Ireland and Wales, Australia and New Zealand. The interests of the League have spread from parochial affairs such as sewing meetings and socials to international interests, such as the work of the League of Nations and Unitarian work in the Continent of Europe as far as Czechoslovakia and Hungary, also the doings of fellow-members in overseas dominions. A hearty vote of thanks was accorded to Miss Herford, on the motion of Mrs. Forsythe (Ballyclare), seconded by Miss Bailie (Larne), whilst Mrs. Jackson, seconded by Mrs. Davies (Comber), moved a similar resolution regarding the hospitality accorded by the First Church Branch. Miss Herford addressed a well attended meeting in the Central Hall, on Monday night, taking for her subject "Internationalism."

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York Street : Belfast.—We are glad to be able to report that our attendances continue to be good and the loyalty of our people, many of whom have only been with us for a very short time, has been a source of gratification to us all as well as to our visitors, ministers and others. So many reports have been circulated as to our position that we think it well to give this note to our friends. Our chief anxiety now, as always is our financial position. When Mr. Agnew came to us it was already so serious that we despaired of getting a minister. There was a considerable debt, a minimum of income, and continued expense, and to add to this the Meeting House was in a very poor condition. Under his leadership the debt was reduced and without any appeal to outside friends the church was practically rebuilt by the labours of our people, though practically all were new comers and many of them were in very difficult circumstances. It is doubtful if any church, much less one in our position ever accomplished so much with such handicaps. Just before our minister's illness we had decided that we could call a halt in expenditure and concentrate on improving our finances and we hoped that in two years we should be able to overtake the excess in expenditure. Our new gallery was to be built by the subscriptions received which promised to be adequate as this was our first appeal to the outside public after four years work, which we felt deserved encouragement, and thus was to be a source of income through the increased congregations it would allow. For weeks we had had to close the doors long before service time even on ordinary occasions. We hoped also to reach an active membership of five hundred, as we had already passed the three hundred mark. In this way we saw our greatest difficulty well solved inside the next two years, and a large and flourishing congregation indeed, the largest perhaps in the British Isles established in a short time, where before had been an almost hopeless cause with only a dozen faithful people holding on. These plans were brought to nought by the illness of our minister, against which some knew he had been fighting for some time refusing to give in till he could see the church within sight of the end of its troubles at least. We have only learnt of late that he preached the last great anniversary service in the Ulster Hall while suffering much pain and that on several occasions after, while his usual bright and vigorous sermons were drawing ever larger congregations to York Street, he could only with difficulty remain in the pulpit. At last he was forced to give in when it was almost too late. The result was that as a congregation we found ourselves faced, instead of with a period of reduced expense and increased income, with the reverse, and as misfortune would have it at the same time we lost one after another by death and immigration more than twenty of our most loyal and devoted members. Our people

rallied magnificently to this new and difficult condition. Our one aim is to hold the ground so hardly won, so that if our minister is spared to us, which is our great hope he may find that the position is as he left it or at least so that his work will not be made impossible through the financial state of the congregation. The ready help of the Ministers of all our churches in supplying the pulpit has relieved us of what would have been an almost impossible burden and to them we are greatly indebted. WE WISH IT BE UNDERSTOOD THAT WE MAKE NO APPEAL FOR FINANCIAL HELP AS A CHURCH. We hope to hold the position we have by our own efforts, though naturally we miss the income from the large numbers of visitors who crowded the church when Mr. Agnew was with us. We have appealed on behalf of Mr. Agnew. He never spared himself on our behalf, either in money or in labour, and his undertaking of Medical Study was largely that in later days, he might continue with us, and he never could be induced to take a holiday alleging that the church could not stand it and we know that more than once he refused to accept the most tempting offers to leave us. He now finds himself in such a position that for many years even after he has returned to us he will be in no little danger of a most dangerous illness returning, which might mean more than he could afford to take the only possible means of dealing with, we cannot do enough for one who has truly spent himself for us, and it was feeling so that led us to make the appeal we did on his behalf, though he himself disapproved greatly of it. We mention this as some of our friends seem to have been under a misapprehension as to our appeal. Good often comes from difficulty. The visits of the ministers of our sister churches has done much to make our members feel that they are members of a Denomination as well as a church, an object dear to our minister's heart, and to help which he organised so long ago the visits of all our people to such country churches as were willing to receive them. The way in which our friends have rallied to us will not be forgotten, when as we hope we will be able to even yet realise our ambitions. We hope that those who help us will consider that they are to some extent helping themselves, The existence of a large and growing congregation of Non-Subscribers in Belfast means no little to our church as a whole, especially since it has demonstrated to some of our people that that which was often described as impossible, the building up of new congregations in our Free Faith is possible even under the most adverse conditions. Larger and more popular denominations have laboured for years and spent much from their common funds to establish less than has been accomplished in York Street unaided, by its own people and minister, so that help which is given now will we hope continue to be given as gladly as it is received. Mr. Agnew, we are glad to say continues to improve, though his advisors have not yet pronounced him out of danger, but we hope that in due time we shall see him again with us, and that what he has done in the past will be more than equalled in the future. It was his own constant reminder to us that we were in these years only "getting ready to begin," and his plans have seldom failed or his hopes been unjustified. Thanks to our friends and the faithfulness of our own people, we hope to make his new beginning not too difficult, and that the best is yet to be.

MARRIAGE.

M'FALL—FINLAY.—On October 12, 1928, in All Souls' Church, Elmwood Avenue, Belfast, by the Rev. Alex. O. Ashworth, assisted by the Rev. John McCleery, Samuel M'Fall to Elizabeth Hamilton Finlay, both of Belfast.

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